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NT(IBS)511 Mark

Module 6 Assignment

Segment Survey (Mark 3:13-6:13)

\*\*\*Primary Source was a non-study Bible (NIV)

**I. Major Divisions**

1. Selecting Disciples; Arguing Authority; Explaining Family of God *[3:13 – 3:35]*

-- Setting changes through, but not in a major way

-- No notable or significant passage of time

-- Idea of Christ’s authority to drive out demons being controversial is prominent from his selection of disciples to whom he gives the authority all the way through his argument with the scribes and the arrival of his family.

-- Subdivisions:

a. 3:13-19; Appointing the Twelve

b. 3:20-30; Opposition and Controversy Stories

i. 3:20-21; Familial Opposition

ii. 3:22-30; Scribal Opposition

c. 3:31-35; Family of God

2. Parable Teachings *[4:1 – 4:34]*

-- Location shifts back to near the lake, as Jesus boards the boat in order to teach from there, and appears to remains in the general location for the entirety of the division.

-- Unknown amount of time passed, but clearly define as a different day.

-- Subdivisions:

a. 4:1-9; Sowing Seeds

b. 4:10-12; Explaining the Purpose of Parables

c. 4:13-20; Explaining the Sowing Seeds Parable

d. 4:21-25; Lamp and Stand Parable

e. 4:26-29; Growing Seed Parable

f. 4:30-34; Mustard Seed Parable

3. Calming the Storm; Exorcising Legion *[4:35 – 5:20]*

-- Setting shifts to the Sea and the Region of the Gerasenes

-- Division group identified by time spent traveling to the Region of the Gerasenes and time spent in the Region of the Gerasenes.

-- Subdivisions:

a. 4:35-41; Calming the Storm

b. 5:1-20; Casting Out Legion

4. Healed by Faith; Jairus’ Daughter Raised *[5:21 – 5:43]*

-- Setting is denoted as back “across the sea” (presumably in Capernaum, but unspecified)

-- Events group within the enveloping scene interacting with Jairus

-- Subdivisions:

a. 5:21-24a; Jairus’ Plea

b. 5:24b-34; Healed from Her Bleeding

c. 5:35-43; Raising Jairus’ Daughter

5. Faithless Nazareth; Sending Out Apostles *[6:1 – 6:13]*

-- Setting is located by in “his hometown” (presumably Nazareth) before traveling to the surrounding villages

-- Events connected by Christ’s ability to do miracles in contrasting fashion (not in Nazareth, many in other places)

-- Subdivisions:

a. 6:1-6a; Disrespected by His Neighbors

b. 6:6b-13; Sending Out the Twelve

**II. Primary Structures and Interpretive Questions**

Primary Structure 1: Inclusio

*Open: 3:14-15 “He appointed…send them out to preach…to drive out demons.”*

*Close: 6:12-13 “They went out and preached…drove out many demons.”*

What are the elements of repetition in this structure? (Identification)

What do they mean? What is their purpose? (Definition)

What does the author choose to use this structure in the segment for? (Reason)

What information is highlighted as a result of this structure’s bracketing effect? (Reason)

How do the “brackets” of this interact with the text within? (Mode)

What are the implications made by the presence of this structure within the text as a whole? (Implications)

Primary Structure 2: Contrast of Recurring Faithfulness to Recurring Faithlessness

|  |  |
| --- | --- |
| **Contrast** | |
| *Recurring Faithfulness* | *Recurring Faithlessness* |
| 4:25 “Whoever has will be given more.” | 4:12-13 “they may be ever seeing but never perceiving…How…will you understand |
| 5:22-23 “The one…leader…fell at his feet…so that she will…live” | 4:19 “worries of this life…make it unfruitful” |
| 5:27-28 “She…touched his cloak…and she was freed.” | 4:25 “Whoever does not have…will be taken from them.” |
| 5:34 “Your faith has healed you” | 4:40 “Why are you … do you still have no faith?” |
| 5:36 “Don’t be afraid, just believe” | 5:39-40 “Why all this commotion…they laughed at him.” |
| 4:20 “seed sown in good soil…produce a crop | 6:5-6 “He could not do any miracles…amazed at their lack of faith.” |

What are the elements or evidence of faithlessness recurring in this segment? (Identification)

What do they mean? (Definition)

What are the elements or evidence of faithfulness recurring in this segment? (Identification)

What do they mean? (Definition)

How do the elements of faithfulness and faithlessness contrast with one another? What information is illuminated by the presence of this contrast? (Mode)

Why does the author choose to use this structure? Why repeatedly? (Reason)

What is implied by the recurring theme of these contrasting features? (Implication)

Primary Structure 3: Comparison of the Opposition/Resistance to Christ

|  |  |
| --- | --- |
| **Opposing Force** | *Reference* |
| Family of Christ | 3:21 “When his family… ‘He’s out of his mind.’” |
| Teachers of the Law | 3:22 “By…demons he is driving out demons.”  3:30 “they were saying, ‘He has an impure spirit.’” |
| Gerasenes | 5:17 “began to plead with Jesus to leave.” |
| Nazarenes | 6:2-3 “Where did this man get these things…took offense” |

What are the key elements of comparison in this segment? (Identification)

What do they mean? What is their function? (Definition)

In what ways are the elements of opposition/resistance similar? How are they different? (Definition)

Why has the author chosen to compare these elements? (Reason)

What information is highlighted by this comparison? (Reason)

How does each of these elements of comparison interact with one another? (Mode)

What is the full range of implication brought to light by this comparison? (Implication)

Primary Structure 4: Preparation/Realization

*Preparation: Alluding to the Strength of Christ*

*3:27 “No one can enter a strong man’s house…”*

*Realization: Seeing Christ’s Strength in Action*

*4:39-41 “Rebuked the wind…even the wind…obeys him.”*

*5:2-13 “Come out of this man…demons begged.”*

*5:29-30 “she was freed…power had gone out from him.”*

*5:41-42 “Talitha koum…the girl stood up.”*

What is the element of preparation in this segment? (Identification)

What does it mean? (Definition)

What are each of the elements of realization? (Identification)

What do each of them mean? (Definition)

Is any instance of realization more significant to the segment’s meaning? (Definition)

Why has the author chosen to use the structure as it is used? Why are there recurring instances of the realization? (Reason)

What information is highlighted by this structure? (Reason)

How do these elements interact with one another? (Mode)

What implications are delivered by this use of the structure? (Implication)

**III. Strategic Areas**

3:14-15 Introduces key element of *inclusio*

3:27 Introduces the key element of *preparation* that will flow toward many *realizations* throughout section.

6:2-6 Envelopes both an instance of faithlessness from the *contrast* structure and an instance wherein opposition toward Christ is present as in the *comparison* structure.

**IV. Additional Observations**

1. Recurrence of the Seed motif within the parables (i.e Sowing Seeds, Growing Seeds, Mustard Seed).

+ Occurs only during the middle portion of the segment.

+ Likely substantial in the task of understanding the parables, but seems to be short of qualifying as primary for the segment as a whole.

2. Summarization is present just after the parables where 4:33-34 acts to summarize 4:1-32. 4:33-34 also suggests that 4:1-32 is a summarization of a larger set of parables itself. Again, this structure is short of qualifying for a primary structure within this segment as a whole, but this is still certainly worth noting.

3. Recurrence of the pattern of astonishment following a teaching or miracle of Christ.

+ Occurs in 4:41, 5:20, 5:42, and 6:2.

+ Falls short of primary as it is only present in the latter portion of the segment and is more greatly encompassed by Primary Structure 2 and Primary Structure 3 above.

4. Pattern of Causation insinuating that faith is the cause of miracles being able to be worked.

+Instanced by 5:23 causing 5:41-42, 5:28 causing 5:29, and even in reverse through an instance of substantiation where miracles in 6:5 were prevented by a lack of faith in 6:6.

+ As above, this falls short of being primary due to its presence and significance only being related to the last parts of the segment.

+ Instance of this pattern are better embodied, and more significantly used to understand the segment, as instances supporting the recurring features of faithfulness and faithlessness in Primary Structure 2.

5. The parables seem to act in an important way for the construction of the segment. Beginning by selecting the Twelve, and ending by sending out the Twelve, these parables are the glue of edification that enables the transition through the segment.

+I feel like this has to be a structure of some sort, but I am not certain what type it would be.

+ Even if not a structure, per se, it is in my mind undeniably important to notice the connection between these portions of text.

**V. Interaction With Secondary Sources**

Strauss, Mark L. Mark: Exegetical Commentary on the New Testament. Grand Rapids: Zondervan, 2014. Chapter 13 – Chapter 21.

* Makes division into 9 parts: 3:13-19, 3:20-35, 4:1-20, 4:21-34, 4:35-41, 5:1-20, 5:21-43, 6:1-6a, and 6:6b-13.
  + Though Strauss’ divisions were not seemingly made for the same purpose as my major divisions, there seems to be a similar train of thought leading to the divisions. Each beginning verse within Strauss’ divisions is a beginning verse in one of my subdivisions, and likewise for ending verses as well.
  + This could mean I was somewhat overanalyzing when making my subdivisions, but I feel like the differences in purpose make the differences in our results reasonable for our respective positions.
* Chapter 13, Literary Context; Strauss almost immediately mentions the connection between 3:13-19 (the appointment of the apostles) and 6:6b-13 (the reason for which they were appointed as well as sending them out). Though it is not until later that Strauss brings up the language used (see: Explanation of the Text, 3:14-15, Paragraph 4), the bracketing effect of the *inclusio* structure is validated by this point.
  + Strauss clearly feels this structure is prominent and significant for understanding the segment as I do, even though he never mentions the *inclusio* by name.
  + I find that Strauss is spot on when mentioning that “the best way to learn is to be with the Master” here, as this speaks to the use of the Parables and explanation of the Parables being purposed for edifying the newly appointed apostles before sending them forth.
* Chapter 21, Explanation of the Text; Throughout this entire section, Strauss continues to highlight the relationship between the charge of the apostles in Chapter 3 and the sending of the apostles in Chapter 6.
  + Straus does this as a further validation of the relationship between the two instances, even without the intent of branding the *inclusio,* but from my vantage point, his frequent reference to the repetitious nature of the language and his insistence on a relationship (which I obviously concur with) is validation enough to reveal the presence of the *inclusio.*
* Chapter 21, Explanation of the Text, 6:10-11, Paragraph 3-4; Strauss makes the following assertion: “Jesus envisions two responses the disciples will face, one positive and one negative…While some would welcome the disciples, others would reject them (as they had just rejected Jesus…).”
  + In this statement, Strauss is drawing a parallel comparing the acceptance/rejection of Christ to the acceptance/rejection of the apostles. I knew this comparison was clearly valid for the narrative of the Gospel, but I have never previously drawn it out of Christ’s particular language used in these verses.
  + The way Strauss has shined light on this brings greater meaning to what previously seemed to me to be an arbitrary set of instructions and demands.

Stein, R. H. (2008). *Mark*. Grand Rapids, MI: Baker Academic. p. 167-279 (p.194-238)

* Stein breaks the section of the segment concerning the parables into 5 divisions.
  + The first 4 reflect my subdivisions exactly, but we differ in opinion to the weight of the last 2 parables. Where I brand 4:26-29 and 4:30-34 separately, Stein considers this to be best group as one larger piece. I’d be curious to know more as to why.
* p. 194 – 221, Stein has two main goals within this section. a. Show that the parable was considered to be a message of exhortation. b. Argue the authenticity of the purpose and interpretation of the parable (4:10-20).
  + I, particularly, enjoy how Stein supports the idea that this parable is not only a means to bring listeners to repentance, but also to encourage those who feel they are repentant to reconsider the state of their souls. (Soil 1, v. Soil 2, 3, and 4).
* p. 194, Stein cites that 4:1-20 acts as a Markan sandwich (*intercalation*), wherein 4:1-9 and 4:13-20 intercalate 4:10-12. He readdresses this idea on p. 213, when introducing 4:13-20 specifically as “the second part of the Markan Sandwich.”
* p. 195, Stein also exposes an instance of *inclusio* in 4:3 and 4:9.
  + Neither of these structures are primary in regards to the segments in question, but they are definitely secondary structure beneficial for learning and therefore worth noting.
  + I had not previously keyed into these structure, and I feel as though the more I study this segment, the more 4:1-34 begin to seem to deserve a segment survey of their own.
* p. 228, Stein explains that the Lamp of a Stand parable is used for the purpose of explanation as to why the order to stay silent was so often disregarded as “humans and demons cannot help but proclaim that the Son of God has indeed come,” as well as the purpose of foreshadowing Christ’s eventual fate as Christ (the Lamp) was “hidden for a time according to the divine purpose [but could not] remain hidden.”
  + I have often times struggled with this parable in particular, and in finding the meaning of the lesson, as I was never certain what “the Lamp” referred to. With this suggested understanding, a great deal of Scripture has a new light about it, and while I am reluctant to believe that this is the only valid interpretation, I like it nonetheless

Donahue, J. R. (2002). *The Gospel of Mark*. (D. J. Harrington, Ed.) (Vol. 2). Collegeville, MN: Liturgical Press. p. 122-194 (p. 156-182)

* p. 160 – 162, Donahue uses this section to explain his interpretation of 4:35-41. Generally, Donahue sees that within this miracle story, 3 motifs are the most prevalent and suppose purpose to the text (see p. 160).
  + Drawing parallels to many “OT [Old Testament] intertextual references,” Donahue supports the notion that for the modern day reader 4:35-39 are a significant display of the power of Christ that should encourage and unyielding faith, even in times of unrest and uncertainty (pretty topical considering the present-day pandemonium throughout the country and indeed the world). Frankly, I agree with Donahue and do not have much more of a response to this first section.
  + However, on p. 161, Donahue draws a conclusion from the rebuking of the disciples in the boat that I whole-heartedly agree with, though I have never put it into such words. When Donahue states:

“The rebuke of the disciples here is important in the larger context of Mark. Having been given the mystery of the kingdom and having been made recipients of the private explanations of Jesus’ teaching, the disciples are still on a journey to true faith. Their ‘failure’ here, which will heighten as the narrative unfolds, simply means that their closeness to Jesus does not absolve them from the need to enter more deeply into the mystery and paradox of God’s reign…”

he reveals something that all believers should understand. There is not a defined end to the growth of one’s relationship with Christ. (i.e. enough is never enough when seeking to study, understand, serve, and grow closer to the Lord.)

* p. 179, Donahue points out a clearly evidenced instance of *intercalation* as a secondary structure with the story of Jairus’ daughter and the bleeding woman.
  + I should have noticed this structure, but I suppose in the mass of text, I allowed it to slip past me. I even noted it for the secondary structure of Causation that I mentioned in IV. Additional Observations. Looking back to major division 4, even, I cannot believe I did not notice this, as it is clearly present. If I were his instructor, I would have to give Donahue an A+ on this one.